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BUILDING *A SECURE PEOPLE*

• THROUGH THE SCHOOL •
• THROUGH THE HOME •
• THROUGH THE CULTURE •

O. H. MOWRER • FRED P. BARNES • BINGHAM DAI • J. S. KOUNIN
VIKTOR LOWENFELD • HAZEL B. WEAKLY • CONSTANCE COLLINS

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The Dynamics of Security
AN EDITORIAL

MAGAZINE OF THE AMERICAN EDUCATION FELLOWSHIP

PROGRESSIVE EDUCATION

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BIOLOGICAL VS MORAL "FRUSTRATION" IN PERSONALITY DISTURBANCES

by O. H. MOWRER

The development of secure children through the processes of education is a more fundamental enterprise than is frequently supposed. In this article* the teacher will see how the problems of mental health are rooted in the cultural and moral plight growing out of the scientific developments of the last hundred years. Those responsible for the shaping of education will be stimulated to rethink many progressive tenets of education. The author is Research Professor of Psychology and Director of The Psychological Clinic, University of Illinois.

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In the domain of physical disease, it has been the usual experience to find that when causal factors are genuinely understood, prevention and treatment both improve dramatically. That the indices of personality disorder in our time—alcoholism and other addictions, financially ruinous gambling, invidious extravagance, marital failures, psychosomatic illness, lowered personal efficiency and chronic unhappiness, not to mention the more spectacular diagnoses of criminality, neurosis, and psychosis—that these indices of personality deficiency and disorder continue to mount, with no discernible prospect of leveling off or dropping, suggests that in *this* area we are still groping for first principles.

The very term "neurosis" (or "nervousness") identifies a bias which was prevalent during the closing decades of the last century, namely that personality problems were due to neural weakness, degeneration, or infection—an "osis" of the nerves. Then followed a view which holds sway to the present day: the view of Sigmund Freud and his many followers that neurosis and related manifestations appear when there is a too complete holding in, because of parental discipline and social tabus, of certain biologically given impluses, notably those of sex and aggression. This inhibition or frustration of the animal drives is believed by the Freudians to produce *anxiety,* and it is in attempting to derive some measure of relief from this distressing emotion that the afflicted individual develops the bizarre and self-defeating habits, or "symptoms," referred to above.

*An address delivered November 5, 1948, at the Y. M. C. A. Faculty Forum of the University of Illinois, as the first of a series of presentations by various speakers on the topic: "Stable Truths in an Unstable World."

In the light of clinical experience, the plausibility of the Freudian position is impressive. It has given us at least a partial understanding of areas which were formerly mysterious and terrifying, and it has provided some useful scientific concepts and categories for thinking about problems which formerly baffled reason fairly completely. Yet the stubborn fact remains that Freudian thinking has failed to generate either a more hygenic social philosophy (thus leading to the more effective prevention of personality difficulties) or a highly efficient curative procedure. There are even indications that Freudian thought has in some instances actually aggravated, both at the individual and social level, the very conditions it is supposed to correct.[1]

The argument may be advanced that Freudian doctrine is still so new, relatively speaking, and has had so little chance to prove its worth on a really broad front that judgments should be suspended for some decades to come. There can be no unbiased denial that Freudian concepts have contributed powerfully to the development of a great intellectual ferment, but the objective evidence likewise suggests that Freudian theory and practice have not given us final solutions. As a method of treatment, Freudian analysis has led to outcomes which range from moderate successes to spectacular failures. Also noteworthy is the fact that when formal educational programs are founded explicitly on this basis, the results have often

[1]For substantiation of this statement from very different points of view, see: Alexander, F., & French, T. M. *Psychoanalytic Therapy, Principles and Application.* New York: Ronald Press, 1946; Sheen, Msgr. F. J., *Modern soul in search of God.* Washington: National Council of Catholic Men, 1948; Mowrer, O. H. Learning theory and the neurotic paradox. *Amer J. Orthopsychiatry,* 1948, *18,* 571-610.

been little short of catasthrophic.[2] And unsystematic but extensive evidence suggests that when parents have attempted to fashion their home management of children along what they take to be Freudian lines, they have frequently had occasion to regret the outcomes.[3]

In some respects the tenets and practices of Progressive Education are reminiscent of Freudianism. There is in both cases a deep distrust of the purely traditional and a near glorification of what is biologically given. Just as Progressive Education (in pristine form) was "child-centered" (as opposed to society-centered), so did Freudianism emphasize the body and its pleasures and depreciate those parts of human personality which are socially derived, cultural, "spiritual."[4]

Yet, despite this parallelism, the indications are that Progressive Education is not a lineal descendant of Freudianism. Instead they both appear to have sprung from common roots and seem destined to share a common fate.

A brief historical survey promises to provide useful information concerning the social and intellectual forces that gave rise to both these modern movements and to place them in a perspective that may point more clearly to hopeful future trends.

EMERGENCE OF THE CULTURE-IDEA

By 1850 Western Europe and America did not yet have the concept of *culture,* in its modern sense. In its place stood God's Will and Wisdom. The flesh was subordinated, at least as an ideal, to the values of the spirit; and conscience, as God's voice speaking in man, was taken as a reliable guide in both philosophy and practice.

But then, in 1859, appeared Darwin's *Origin of Species,* and an era came to an end. For increasingly large numbers of literate persons it was no longer credible that man was created, physically and mentally, in the Garden of Eden in 4004 B. C. Mounting evidence, particularly from geology and paleontology, showed that man's body is the product of organic evolution extending back millions of years. And if man's body has this type of development, then, asked a growing chorus of voices, is it not probable that his "mind," too, has had a similar history? No longer did it appear likely that social and moral truths had been miraculously revealed to man. Instead, it seemed ever more probable that the solutions to the problems of group life and individual conduct have evolved, slowly and painfully, out of long human experience, no less than had the more prosaic knowledge of how to hunt and domesticate animals, how to plant and harvest, how to build houses and sail ships.

This newer perception was vividly set forth a quarter of a century ago in historian James Harvey Robinson's book, *Mind in the Making.* But even earlier, anthropologists had started operating their new science on the assumption that the ways, beliefs, and values of human societies are, in most instances, exceedingly old and that they represent, not revelation, but evolution—the hard-won residues of long, often heroic, trial-and-error learning. In fact, it was less than a score of years after Darwin published his great work that the English anthropologist, E. B. Tyler, gave the modern scientific definition of culture—and the God-concept has been losing ground ever since. Functionally, the God-idea and the culture-idea are singularly similar, differing principally in that the one implies a supernaturalistic personification of the Good and the Useful, while the other does not. It would appear that one of the reasons for the widespread personal confusion and philosophic dislocation in our time is the abandonment by large numbers of people of the God-idea and their inability to replace it as yet with the more abstract, impersonal concept of culture.

CULTURAL RELATIVISM AND PERSONALITY DISORDERS

Against this background, a number of twentieth-century social developments and psychological dilemmas become intelligible. Prior to Darwin, moral values and social restraints had supernatural sanctions. But with the decline of the God-idea, or theism, the old justifications and rationalization fell away. And what the new science of anthropology had to offer as a substitute was meager indeed. One of the first anthropological notions to gain general popularity was that of *cultural relativism*: all questions of ethics and values are relative to one's particular society and culture. To many persons, this view of the human situation meant that morality, as conventionally conceived, was a hoax or—to use an expression of the 1920's—"the bunk"; and moral expediency became for many the order of the day.

It was no accident that a Freud appeared in this era. In an earlier day, the common faith had been: "Be good and you'll be happy," i.e., normal, not neurotic.

[2]The best example of this sort of thing has been reported by Willie Hoffer in *the First Yearbook of The Psychoanalytic Study of the Child,* Vol. I, New York: International Universities Press, 1945. Anna Freud, in *Psychoanalysis for Teachers and Parents* (New York: Emeron Books, Inc., 1935), refers to experiments of this kind but gives no indication of outcomes. The institution described by August Aichhorn in *Wayward Youth* (New York: Viking Press, 1936) was eventually closed by the Austrian Government, in part because of community dissatisfactions. On one occasion the writer has seen psychoanalytic philosophy applied to the management of an institution for adolescent girls, with explosive consequences.

[3]Cf. Mowrer, O. H. "Discipline and Mental Health." *Harvard Educational Review,* 1947, 17, 284-296.

[4]For a good historical survey of the Progressive Education Movement, see Carleton Washburne's book, *New Schools in the Old World,* New York: The John Day Co., 1926. The more recent history of the movement is indicated by articles published in this journal.

Now goodness became a hollow thing, and the only possibility of happiness that seemed to remain was something that had previously been disparagingly referred to as the "pleasures of the body." Granted his major premise, Freud's deduction was logical enough:

> Human happiness derives, directly or indirectly (i.e., through sublimation), from organic needs and satisfactions.
>
> Neurosis is a form of unhappiness.
>
> Therefore, neurosis must involve some unusually strong blocking of or interference with biological impulses.

Because medicine is pre-eminently an applied biological science, this "biologizing" of "mental disease" had a strong appeal in medical circles. Today Freudian thought is easily the dominant fashion in American psychiatry. But however congenial it may be to the medical mind, we again recall a perdurable reality: personality disturbances are increasing, *pari passu,* with the spread of Freudianism. Whatever its triumphs in other fields, modern medicine has not solved the riddle of the unhinged soul. Today civilzed man is increasingly afraid of his anxieties. Since World War II, particularly energetic and, in some respects, revolutionary steps have been taken to stem the tide of neurotic suffering and personal disorganization. While continuing to support medical endeavors to cope more adequately with the problem of mental health, great national agencies, such as the Veterans Administration and the United States Public Health Service, are turning increasingly to psychology and the social sciences for leadership and new vision in these matters.

Although the public and its elected representatives have not been able to tell us precisely what to do or how to do it, their clear mandate is: Do something! Present indications are that our best hope of meeting this crisis lies in the direction of conceiving personality disorders, not as an outcome of biological frustration, but as an expression of *moral frustration.*

PERSONALITY DISORDERS AND MORAL FRUSTRATION.

Elsewhere I have elaborated upon the foregoing statement. Reduced to simplest terms, what it means is this.[5]

Freud advanced three great assumptions, which underlie the contemporary medical approach to mental disorder. Two of these are sound, the third unsound and misleading in the extreme.

One of Freud's earliest and most revolutionary contentions was that symptom-therapy is futile. He believed that neurotic symptoms are essentially habits which the disturbed individual acquires as a means of reducing or avoiding anxiety. Thus by means of suggestion, authoritative command, or other procedures, it may be possible to make a compulsive handwasher or an agoraphobiac give up his particular excentricity, but the underlying problems remain and substitute symptom formation is very likely to follow. This is a principle which is today almost universally accepted in psychiatry and psychology.

Freud's second great insight was that anxiety, which is a peculiar form of fear characterized by vague dread and objectless apprehension, can be scientifically comprehended only if we posit a process which Freud called "repression." The consideration which sets anxiety apart from ordinary fear is that in the latter condition we speak of being afraid *of* this or that; we know *why* we are alarmed and can usually take more or less effective steps to deliver ourselves from the danger that threatens us. But in anxiety the situation is very different. We feel baffled, caught, trapped and all the more terrified because our feelings seem so unaccountable. I believe it is again correct to say that all modern students of the problem of anxiety—and some ancient ones too—accept Freud's proposition that anxiety is simply fear the object of which has been lost from consciousness through a dynamic process known as repression.

But here the agreement ends. Freud went beyond these two generally accepted principles and made a special assumption about the nature of repression. As already indicated, he believed that it is almost always impulses either of lust or hostility that get pushed below the threshold of consciousness and that it is when these impulses press against the repressing forces and threaten to erupt back into consciousness that the experience of anxiety is characteristically felt.

On the basis of evidence which I cannot easily reproduce here, I have come to feel that Freud was in egregious error on this latter score. It now seems highly probable that although Freud was eminently right about the nature of symptoms and the necessity of repression for the occurrence of anxiety, he was wrong in his assumption concerning the *direction* of repression. Many sources of present evidence indicate that most—perhaps all—neurotic human beings suffer, not because they are unduly inhibited as regards their biological drives, but because they have disavowed and repudiated their own moral strivings. Anxiety, I believe, comes, not from repressed sexuality or pent-up hatred, but from a denial and defiance of the forces of conscience.

SOME "STABLE TRUTHS" AND CULTURE-THEORY

I cannot begin to set forth the clinical evidence on which I base this point of view. Other, more extended papers will have to serve this function. Here it is more appropriate to indicate how this position fits in with a number of other types of observation.

[5] "The Problem of Anxiety—Some Conceptual Difficulties." In manuscript.

On an earlier page I noted an historical trend, extending now over almost a century, toward repudiation of the God-idea. Since conscience is said to be the voice of God speaking in man, is it not unreasonable to suppose that God and conscience have tended to fall into disrepute simultaneously, with an increasing disposition toward anxiety and its sequalae.

If I can read the signs of our time aright, one of the great tasks which confronts us in our quest for peace of mind and more meaningful existence is the *rediscovery of ethics.* For historical reasons which we have already examined, morality and personal responsibility have become unfashionable. A woman student recently phrased the situation aptly when she said, "I think my grandmother probably used the word *duty* at least ten times as often as I do." Because duty has traditionally been associated with a kind of religious logic which many people can no longer assimilate, there has been a wide-spread tendency to reject duty as such, along with the supporting rationalization. Today it seems probable that human experience had shown the validity of the Ten Commandments long before Moses purportedly brought them down from Mount Siani, and it seems equally likely that most if not all the social wisdom they contain will prevail even though the trek up Siani be universally relegated as myth.

It is at this point that we touch most vitally upon the problem of "Stable Truths in an Unstable World." As you know, my paper today is the first of a series of discussions which will approach this topic from a number of different angles. The first general impressions which we received from the budding science of anthropology suggested that truth itself was quite as unstable as "the world." But it is interesting, and reassuring to those who believe in the validity of a scientific attitude toward life, to find that anthropology is today in the process of isolating from the welter of contradictions and contrasts certain great social—if you will *moral*—principles which are universal, stable, enduring. Here let me indicate three examples.

No successful and surviving society has ever been found in which considerable store is not set by the trait of personal consistency—the ninth commandment, if you will: "Thou shalt not bear false witness." Human beings simply cannot work and live together efficiently if they do not make their words match reality with reasonable fidelity, if they do not keep their agreements, and do not appear at appointed times and places.

No society can be a going concern unless there is some form of political authority. We sometimes make the mistake of thinking of aggressive behavior as being exclusively anti-social. We must remember that there is also such a thing as *pro-social* aggression, and that it is an essential element in parental discipline and in community control. This is by no means all there is to discipline and control, but it is apparently a universal ingredient thereof.

Finally I would mention the universality of belief in education. Every healthy society believes in itself, in its ways and values. These it insists upon perpetuating. Transmission of the culture may take place informally and incidentally, as in most non-literate societies, or it may also take place formally and self-consciously, as in a great modern university such as this one; but the variations in process should not keep us from seeing the ubiquity of the purpose and goal.

I am sure that a well informed anthropologist or broadly trained historian could adduce many other instances of "stable truths" in the realm of man's relationship with man. But perhaps the three illustrations I have given will suffice to show that science can and indeed does point the way to universal and abiding ethical principles, for the person who is minded to look for them.

If our particular era seems to be one of especial confusion and instability, we must remind ourselves that within a comparatively short space of time we have come up against the problem of "One World." Space and time have been fore-shortened to such a degree that we shall probably be involved for decades to come in working out solutions to the emergent problems. But even this, when seen in proper historical perspective, seems capable of being interpreted quite optimistically, rather than necessarily as a cause for despair and a tomorrow-we-die philosophy.

RELIGION, MEDICINE, OR A MIDDLE-GROUND?

If, in the preceding paragraphs, our discussion has taken a somewhat speculative and abstract turn, this has been an inadvertance. My principal concerns here today are very concrete, specific, earthy. I am asking with you this question: What can be done to stem the rising tide of mental disorder in our time? Historically, medicine and religion have failed to give the answer—medicine because of its biological biases, religion because of its other-worldly, mystical biases. Yet between the two of them, medicine and religion seem to come close to encompassing the whole truth. Perhaps we can say that each of them contains *half* the truth: the modern medical approach is right in that it is scientific, naturalistic, empirical; and religion is right in its contention that the problem of personal happiness and normality is inextricably bound up with the moral nature of man. Perhaps it is not too gross an over-simplification to suggest that our best hopes for improved happiness and better mental health lie in the direction of a *new* discipline, one that will combine a concern for *both* empiricism and ethics. If only the world can hold together politically for another generation, I think we will see very significant progress made along these lines.

Even in academic areas which are attended by the high schools' best "success", there seems to be an overweaning interest in what the pupil means to the school rather than what school experience means to the pupil. This phenomena was recognized more than ten years ago by James S. Plant when he wrote, "The school people themselves have mountains of material of every statistical sort upon what the school *ought* to mean but the equally ponderous mass of truancy, 'failure' and individual dissatisfaction shows how utterly unrealistic this dehumanized material is."[3]

"Dehumanized material". Is this what the great sum of courses, rewards and punishments, honor rolls, grading systems and analytical psychology amounts to? Are these the elements which are breeding such insecurity as must accompany "the equally ponderous mass of truancy, 'failure' and individual dissatisfaction"? If so, what would be a human-centered education designed to under-gird *all* youth with the emotional security so necessary to ordinary living in a turbulent world? Of what stuff is emotional security made?

SECURITY IS DEVELOPED EARLY

James Plant's experiments with the security phenomena are particularly illuminating for those who deal with the schools. According to Plant, the child develops security in family life. Security comes to the individual because of who he is. The infant, and later the child, gains his security in learning that he is unassailably accepted as a necessary member of a family group. He learns that he is wanted, that he is cared for, that he is important. Security, with its genesis in early family living, plays a basic and pervasive part throughout an individual's life. Presumably the insecure individual, uncertain as to who he is, as to his place in the scheme of things, cannot fully be given feelings of security after the childhood period and apart from the intimacy of family relationships.

However, every individual is engaged in a continuum of security—that of adequacy which is attained through what he is or what he can do. Security is attained through *who* one is; adequacy is attained through *what* one is. Helping the child develop adequacy is just what the school is peculiarly fitted to do. The school is the child's first all-embrasive social experience. It should be the function of the school to lead the child out from family experience. Psychologically, there seem to be three critical periods in regard to adequacy in any child's school experience. These might possibly be the primary grades (leading the child out from the psychological set-up of the family), junior high school (early adolescence) and upper high school (the period of vocational adjustment). It is at these periods the individual has greatest need of becoming adequate in terms of what he is, and what he can do that is necessary to others. Granted, the school cannot do more for the insecure individual than avoid situations which bring anxiety and uncertainty. But through this avoidance and through positively helping the individual gain a sense of adequacy the school can become a human-centered force designed for emotionally balanced living.

[3]Plant, James S. *Personality and the Cultural Pattern.* New York, The Commonwealth Fund, 1937, p. 274.

HOW TO DEVELOP ADEQUACY

It should be rather easy for a school to become human. Of course, if this were done it would mean the school would become less an institution with handy, crystalized rules and regulations. It would become less entrenched in academic gobledegook which saves face before baffled parents who can't quite understand or accept their William's flunk. It would become less a barrier between aggressive students and timid teachers. But in a large measure this change should be rather easy simply because it involves those things teachers really want and which other humans, in their secret hearts, know *they* want.

This does not imply that many large blockings do not exist. Of course such status symbols as honor rolls, an "A" in Latin, the academic curriculum and the junior prom are whole cloth which defy immediate scissors. But many small snippings seem to be the way light is let through. The individual teacher has at his finger tips many of the keys to good living in the school. Moreover, the individual teacher possesses a surprising degree of leeway for application of these keys in spite of the schools' customary, dehumanized institutionalism. Those who have opportunity to observe many teachers at work can't help but be impressed with this fact. Every day teachers within single school buildings "get away" with everything from downright Spartan standards of living to the kindliness of the teacher who matter-of-factly stated, "In my twenty-two years of teaching I have never given a child a failing mark".

It is quite possible for individual teachers, who think in terms of human-centered education, to help every youth feel wanted and necessary. Such teachers will be dealing with a different sort of education; different values, different understandings. But as modern curriculum workers have come to realize, this is precisely the way traditional, large blockings are finally made to yield.

What, then, are the ways educational experience may build adequacy for each youth? What can a teacher do to promote this end? Five readily available ways have been selected for purposes of this article. These five concepts are basic to the process of any youth's gaining a sense of adequacy; of achieving re-

assurance against anxiety and insecurity; of finding strength through *what* he is as reflected in the opinions of others.

The teacher should be an adequate person. We might well begin with the teacher as a person, with *what* he is to himself. It is almost axiomatic that individuals who are plagued with anxiety, who project their fears and obsessions on others scarcely are ones to inspire self-confidence and independence in folks they contact. Nor does the reserved, introverted personality lend the friendly warmth which suggests to others that they are valued. This is a negative way of saying that the teacher's own personality is a real and potent influence upon his pupils. The statement is phrased in the negative purposely to stress the alarming lack of simple friendliness which now obtains in classrooms over the country. W. Carson Ryan[4] visited classrooms across the United States to find what is being done to promote mental health of pupils. He concluded, "Simple friendliness in the schoolroom would seem to be one of those easily attainable and obviously desirable conditions for any human enterprise having to do with mental good health, but the visitor to schools find it in shockingly few of the places he visits".

The teacher can become an adequate person in his own right. He can become a necessary personality essential to the enterprise in which he is engaged. When that is achieved he is meeting his own need for success. This success is not bound up in just notoriety or financial gain. It comes to one at those moments when he, alone, is seen to be essential for some group purpose accepted by his peers.

The teacher who allows himself to search for the "new", who departs from traditional school practice is on the doorstep of discovering adequacy. The stereotyped curriculum, to be "taught" year after year, offers no adventure and few opportunities for individual creative insights which make a person the "one who can do this better than anyone else".

In all probability, when the teacher has known the strength of feelings of adequacy, he has taken his first necessary step toward building adequacy in his pupils.

Each day the pupil should have the experience of being important. The second way is closely allied with the first. It involves the extension of adequacy to each pupil in the classroom. Adequacy does not mean constant triumph or the loneliness of continual leadership. It does mean that each day should provide some situation where the pupil can say, "here I am important". Wise teachers have long realized the importance of finding some small special function for each child. This realization was probably born of the "problem child", just as the fields of child study, social work and clinical psychology owe to the "problem child" their findings concerning all children. The teacher who, instead of rejecting the "slow learner", the "behavior problem" and the "social trash", searches for ways to allow them some small importance will be increasing her value to the "normal" child as well.

Realistic levels of self-expectation necessary. Another matter basic to adequacy involves the development of realistic levels of self-expectation. Most youth in our schools are suffering from "too high standards". Our median-beamed pedagogy has resulted in teachers expecting any given pupil to do at least "average" academic work. Obviously, average is, by definition, better than half the students can be expected to do. These same standards have even found their way over into the creative fields where average expectation lays a chill hand on human enthusiasm. The graphic arts are weighted down with "fundamentals" which can be measured like algebra against average achievement.

On the other hand, the superior student finds average expectation to limit his intellectual powers which are essentially of creative stuff.

Florence Teagarden, psychologist, makes a point of the obvious fact that most college graduates, including teachers, have no conception of what "average" really is. The level of comprehension represented by the movies, the street-corner magazine stand and our fifth grade vocabulary newspapers is the real "average".

But the important consideration is not the teachers' re-adjustment to the median. The realistic concern is the youth's own level of expectation and what it means to him. One corner stone of mental health is the individual's ability to determine his own level of expectation and learn to adjust his strivings and energies to that level. This also involves some self stock-taking. Everyone is possessed of some excellence. If the individual has opportunity to discover this excellence, whatever it may be, if he can be guided through realistic self-appraisal to find what he can do with it, and if others have opportunity to show recognition of it, he can weather much adversity with a confidence born of, "Wait 'till they come to my specialty!"

It is true that some people expect more of themselves than they can achieve. But if they are free to do so, they may adjust their self-appraisal satisfactorily. This process differs markedly from that of tussling with arbitrary expectations beyond the realm of human control.

The teacher may well realize the obsession of perfectionism, which characterizes our society and our schools. We have projected the perfection of the machine onto human beings. But the student of per-

[4]Ryan, W. Carson. *Mental Health Through Education.* New York, The Commonwealth Fund, 1938, p. 31

sonality knows the human mechanism can't be equated with a micrometer. The teacher who is far more concerned with what achievement means to the pupil than with what the pupil means to the class average has taken a large step toward helping that pupil adjust to his world.

Acceptance by one's peers is essential. The fourth way to build adequate adolescents is to reach them through their own culture. *What* one is largely depends on the opinions of others. Everyone needs to be loved and approved of. To the adolescent the opinions of other adolescents probably are by far the most important measures of one's worth.

Adult fiction, as in the cases of Henry Aldrich and Penny Pringle, has it that adolescents are rebels and non-conformists. Actually, they more slavishly follow authority than do younger children. But here the authority is that of what the group is doing. At the moment it is heinous to be a "square" and everyone who is anyone exhibits a taste for "groovey jive". The adolescent, as the adult, is faced with the inconsistency of finding comfort in being lost in the group and yet wanting to be somehow different. He finds reassurance in the doctor's word that a tonsilectomy is nothing to worry about. Everyone has one. But immediately upon their removal he wants to know that they were bigger than anyone's. However, it is *his* group he wants to be lost in and *his* group he wants to be different from.

The teacher becomes somewhat of an umpire if he works with adolescents as social beings in terms of the dynamics of groups. With recent professional techniques such as sociograms and group case-studies he can identify the "stars" and "isolates" and what cultural forces have made them so. As the umpire and guide it is in his power to open the doors of opportunity and permit the isolates at least one little corner of life where they may be the leader among their peers. This is one of the finest and most legitimate functions of the adult who deals with adolescents.

Of course, this negates an age-old precedure in institutional education: that of mortaging childhood and youth to adulthood. It implies that a life richly lived now is the best preparation for future living.

Adjustment to change. Finally, we must face the most vexing problem of all. How can the schools build feelings of adequacy in a world that is not sure of its values? In a world that seems to stand constantly poised in a garrulous state ready for self-destruction?

There seems to be but one choice. We must educate for the fact of change. Atomic power and the jet aircraft have brought problems to today's youth that we knew nothing of. Many of today's teachers were depression adolescents. Yet they didn't face the immediate concern of military service in a war machine which threatens to be a new sort of Frankenstein's monster.

There seems to be no return to "normalcy". Our own generation prepared for one sort of cultural pattern only to find that another was developing. A healthy adjustment to change is the great need of our next generation.

Adaptability to change means to take from that change what one needs and then re-adjust personal goals that can't be attained. The boy who finds himself inducted into military life must abandon, temporarily at least, the goals of finding a job, owning an automobile, marriage, and "making good" in the home town. He is faced with the necessity of finding satisfactions in a new cultural setting. The school can't do this for him. But it can help him to personal security in his ability to adjust to the changed situation.

It is possible that the first four ways to develop adequate adolescents, brought out above, contribute in a fundamental way to this fifth one: education for the fact of change. Notably, the first four are keyed to the living youth in our schools rather than to bodies of dehumanized material borrowed from more stable pasts. Possibly the sensitive needs of today's youth are better guides to the unknown tomorrow than the stuff of which schools are now made.

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The primary and basic adaption that education should help us to make is the readjustment—or recreation—of purposes. The reason why we must have science, scientific method, and all the other good things that have begun to secure a place in the curriculum is that we do and must live in new ways, we do and must become different. *In what ways shall we be different?* What are the most desirable sorts of human excellence that our new control of natural resources and our new control of behavior bring within our reach? These are the great questions for the educator..... New information the young can get, and new skills, but ends-in-view are, on the whole, left to chance, to custom, or to some sentimental proclamation of highly generalized and unsifted ethical formulas.

—George A. Coe. *What Ails Our Youth?*

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A TEACHER BUILDS SECURITY IN HER CLASSROOM

by **CONSTANCE COLLINS**

A classroom teacher tells how security is built by recognizing "little" difficulties as well as "big" ones and turning them to good account. Through friendliness, sharing, and sympathic understanding, feelings of belongingness and security are established for each member of the group. The author is a teacher in the third grade of the Woodlawn School, Schenectady, New York.

In this atomic age where all progress makes for a continuously changing world, humanity's most successful adjustments will be in great part due to its "Freedom from Fear." Our children—who have been so rightly called "the nation's greatest resource"—have been often forced to suffer acutely from the constant changing of society's patterns. Frequently the classroom is their only haven—making the security found there of paramount importance.

Woodlawn Elementary School of Schenectady recognizes this need. Its second and third graders, for example, build in many ways for security. They evaluate their own achievement under the guidance of the same teacher for two consecutive years. This continuity of classroom living in itself promotes security. There is a feeling between teacher and children well established that carries through. They have adopted certain patterns which can be carried more readily to higher levels of development. There grows a sense of understanding and comfortableness which is greatly improved by time. Children, like plants, are not all adapted to frequent transplantings. Many profit by longer living with one teacher. In such cases two years with one teacher is of significant value toward building security.

FRIENDS MAKE PROBLEMS EASIER

In this environment perplexing problems lose their most overwhelming powers when calmly met and discussed with sympathetic friends. Sometimes these problems arise as spontaneous outbursts. They may be group situations involving the interests of a few or many, but always presenting the need for "human warmth to glow at the right moment."

It was just before the nine o'clock bell for the third graders.

"Bill,—what's that school you go to?" questioned Bob.

"I go to the Hebrew School."

"But what for—" persisted Bob.

"To learn Hebrew—"

"Is that a language?"

Before Bill could answer, David came forth with, "That's Jewish, You're Jewish, aren't you, Bill?"

Bill hesitated, "Yes, I am."

"Why do the big kids call you dirty Jew?" Bob was unknowingly cruel.

"I don't know," confessed Bill. Then quickly added. "Jesus was one. They pray to Him."

"Let's ask the teacher," came at this point.

A discussion of nationalities and races followed, based upon sympathetic understanding as well as some facts in anthropology. All the group became involved and seemed satisfied.

Bill summarized it neatly with: "There's good people and bad people in all kinds of people, my father says."

To which they all agreed while Bob, being of a persistent nature asked Bill to read Hebrew for them.

"Not now, 'cause I don't know enough. When I learn more I will." What of security? A door was left open for further questions. And open doors always provide a greater feeling of security than closed ones.

Quite often, just the opportunity to talk with friends about disturbing thoughts is important. Returning from a trip third graders paused to make way for a funeral procession. Solemnly they saw it wend its way to a cemetery across the road from their school. At the school steps Molly turned with puckered brow, "Will everyone die?"

"Yes, Molly, sometime," answered the teacher.

"Where do they put us when we die?" pursued Molly.

"In the ground of course," snapped realistic Ann —to be amended with— "Not the really ground, you know. In a box first! It's a—what do you call it?"

"Casket or coffin," supplied quiet Edwin.

"Where do they get a casket?" questioned Molly.

"At the undertakers. Don't you remember Mr. G.? He's an undertaker," supplied the teacher.

While others picked up the threads of conversation with—

"We walked by Mr. G.'s house this morning."

"Where does he get caskets?"

"In a factory?"

"Gee, do people make a living like that?"

"Sure, it's like any other job, I guess."

"Anyway, I am not afraid to die."

"My little sister died."

"So did Harvey's brother."

"Are they in Heaven?" this last was directed to the teacher.

She replied, "I am sure they are. They would be like 'The Littlest Angel'—remember we read about him at Christmas time?"

"Oh yes. That was a good story. I'd like to hear it again."

"I'll get it from the library," volunteered Molly.

She did and it was enjoyed in early April as it had been in December—maybe more so. Molly who had recently lost a favorite Aunt, smiled again.

These discussions could not have taken place in a classroom where there must be strict adherence to a formal program day by day; nor where the teacher feels pressure from administrators, other teachers, or parents, because such discussions might not be definitely catalogued and evaluated for immediate learnings. There would have been "closed doors" and no one would have concerned themselves about Molly's bewilderment. There would have been no such opportunities for individual children to present their need for a series of experiences which, if met, would build for each one's greater security.

However, the interpretations of individual security can be so numerous and varied that the task at hand grows seemingly elusive and difficult. Yet from the resources of these wide and varied interpretations may come our greatest assistance in promoting security for each child. Seven year old Mary was shy to the point of long silences. She would volunteer, but when time came for action, she was silent. Mother called it "stubborn;" teacher talked of security. One day she was playing with a large type printing press.

"Wouldn' it be fun to make a book, all your own?" hopefully suggested the teacher.

Mary dawdled, giving no reply.

"I have just enough red paper for a cover, and I'd help you," encouraged the teacher.

Without looking up, Mary rattled off in a breathless sort of way, "Could I take it to first grade and read it to them kids?" (There was a small sister in first grade, also a very friendly teacher.)

Clutching at this first spark of interest, the teacher immediately produced materials and set out to plan with the now thoroughly interested Mary. The book was simple in text, but represented Mary's first success! No author's first book could be more thrilling! On the red cover was "MARY'S BOOK". Carefully she inspected each page. It was ready to be shared. Willingly Mary read it to the first grade, to her own group, and then proudly took it home to read for the family. Sometime later when the children sang "Happy Birthday" to her, she very softly answered, "Thank you."

But how she smiled when Bill remarked, "Gee, Mary knew what to say and said it all by herself this time."

Mary lost her greatest fear—"being afraid to try" —and her gains on the road to security well justified all effort and time.

Often there comes a need for just friendliness and to know folks are with you! Shirley, delicate, soft-eyed, eight year old was very reserved and nervous. Mother had been working in a cleaning establishment until labor troubles brought about her loss of employment. Life was a most disturbing affair. One day Shirley appeared with a new dress. Her group usually said to each other when one had a bit of newness:

"Your shoes are nice."

"Your dress is pretty."

"I like your sweater," etc.

So when Shirley came in she was complimented on her dress. She beamed as she stuck forth a foot declaring, "I have new socks too!" As the teacher mentioned Shirley's pleasure to Mother later, she said,

"For Gosh Sakes! You'd think she never got new clothes." But "holey" socks disappeared. Shirley often rushed about to ride home with a truck-load of joyous neighbors she previously shunned. One day as she told of her "little kitty" at news time her expression alone made her audience laugh. She looked dismayed and stopped.

"That's all right," comforted Dick, "We were laughing with you, Shirley, not at you. It is a good story."

She finished with a smile!

SHARING BUILDS SECURITY

Then there's the security that results from sharing with others your possessions or accomplishments. Al-

bert, a quiet, hot-tempered, third-grade red-head, was very much an outsider. When his group had a puppet show, he made a wonderful Indian. He could manipulate it very well—but "no talk". The children told him no one would see him back stage. This encouraged him to practice. But on the day for the show Albert was absent. Weeks later in husky tones he announced he had made a movie.

"Do bring it for News Time," encouraged the teacher. It came and was admired by all while the owner blushingly enjoyed his first touch of popularity. Then in came a saddle made from an inner tube with apologies.

"I ain't got no horse, but this is how the saddle works." The group's "Gee, Albert, that's good!" "Show me how!" were a most satisfying reward.

Pete was a not too tidy eight-year-old with a speech difficulty. He came to the group in the middle of the year—very willing to "just listen." One group happened to be reading about rabbits. Pete mumbled that he had some.

"Real ones?" demanded the incredulous.

"Sure," said Pete, "—and baby goats."

There followed a torrent of conversation about Pete's animals—ending "Could we see 'em?"

He'd ask his mother who willingly invited Pete's friends. The walk was long,—but a happy one. Pete led the way, pointing out the strawberry patch, the brook, poison ivy—anything they shouldn't miss. It was a most eventful trip, especially when Pete's father promised to let them have the big white rabbit at school for three days. Pete was to show them how to take care of it, for he took care of the ones at home. During the rabbit's visit they christened him "Snowball." Some of the group wrote a story of a white rabbit who came to school, and presented a copy to the proud owner of "Snowball", who took it to his family. Pete was an authority on how to care for rabbits. Everyone became interested in his doings. This satisfaction in being able to share his treasured possessions with an appreciative group intensified Pete's security and lessened the speech defect.

Very often an entire group works together on a project of common interest which provides a wider field of security for all concerned. Through the successful carrying out of their plans they establish themselves as a unit respected by others. One such group of third graders planned a "Hobby Show" to provide for their own summer leisure and give helpful advice to friends of their own age. Their collection of homemade games won the praise of several older groups which added to their sense of importance and increased their security. Group-sponsored assembly programs, exhibits, sales, trips, parties, clubs all tend to bring about equal opportunities.

All approaches however do not favor the spectacular. Sometimes it is just that "human warmth glowing at the right moment." Janice's long previous illness shadowed most of her actions. Rainy days she stayed home. But one such morning, she arrived with raincoat, boots, and umbrella.

"Wonderful, Janice! You made it!" remarked the teacher most pleasantly.

Now each rainy day Janice appears with, "I made it! Here I am!"

Raymond shy and retiring had a habit of saying, "Here we go again"—when his reading group began. The teacher to his delight picked it up and very often began with—"As Raymond says, 'Here we go again.'" The rest of the group shared his pleasure.

Diane came in tearfully with her hair all topsey-turvey. Soon it was braided with two pieces of bright colored yarn replacing the lost ribbons. Diane's dignity and smile were restored. Another time the teacher had expressed disapproval concerning David's treatment of a smaller child. David returned later to say he was sorry and it wouldn't happen again. Immediately the teacher made David feel she was pleased with his attitude if not his actions. Marge was not so important till her group discovered she could tap-dance. Each party brought her an invitation to dance which she accepted graciously and which increased her prestige considerably. All little in themselves, but so important to each child. Thus it may be just a comforting touch, a friendly look, an encouraging nod or smile, but it makes a world of differnce when you're needing security.

RELIEVING HOME CONFLICTS

Eliminating stress of home conflicts is often very necessary. Sometimes it is impossible, demanding the teacher's patient handling of the case in school alone. Of this type was Bob, very nervous and easily upset. The family was expecting him to meet the high standards set by his older sister. He seemed unable to hold his neck correctly. After a conference with his mother, he was taken to a doctor. This resulted in his being hospitalized for a severe case of rye-neck, and home pressure turned to helpful understanding. Rocsanna was an extremely nervous little girl. Mother was over anxious that her daughter be superior in everything. She would not relax in this pressure, so all that the school could do was attempt to lessen the strain by making situations where the child felt success and security.

All phases of the school program, including the much talked of three R's, can contribute to the build-

ing of secure children. The question continually comes to mind. Where do you work best—in a cramped, rigid environment or a pleasant, friendly one? The answer is obvious.

SECURITY MUST BE BUILT AT ALL LEVELS

In certain cases where some children take longer to make school adjustments, be they academic or social, individual provision must be made. Very often a child's need for a longer "readiness period" presents a very special problem. This must be handled with greatest sympathy and understanding for the child's future welfare. It should not be totally a question of his fitting into the next teacher's plans, but also of the next teacher's fitting in with this particular child's present learning progress. Many of us are in practice still attempting to make all children fit one mold! When education took the step toward consideration of children as individuals, it broke these molds. Neither can this type of teaching begin in the kindergarten to be abruptly ended as the child enters fourth grade. It must be a continuous type of learning, following each child on through junior and senior high school.

Education has seemingly reached another crossroad! A democratic program based upon genuine understanding which advocates the great need for security will succeed only as primary, intermediate and high school levels accept their challenge. And it is indeed a challenge! Learners at many levels in any classroom present a multitude of problems. Yet it is most important in this quest for security that, within the democratic framework, individuals come to feel they possess certain worthwhile qualities to share, though of entirely different values. But to promote security in any classroom, the teacher must first feel secure.

The safest, surest, procedures result when all—parents, teachers, administrators, and the community—clearly understand their goals and work together in closely related harmony to achieve them.

HOME-SCHOOL RELATIONS IN BUILDING SECURE CHILDREN

by **HAZEL B. WEAKLY**

The importance of good home-school relations in the development of an effective educational program has long been recognized. In this article the author emphasizes the cooperation of home and school in the development and maintenance of the instructional program as essential to the development of healthy personalities. The author is Professor of Education, Drake University.

There was a time, in the development of our American frontiers, when the home assumed the responsibility for the development of the personal characteristics of the children and the school provided for the academic learnings. But as society became more complex a greater share of the vital development became the responsibility of the school. Educators accepted this broader role on the assumption that it could be accomplished if they were accorded the cooperation of parents in this endeavor. But the connotation of this cooperation soon became apparent as that of passive acceptance or at least non-resistance to the school program. If the school could have operated under ideal circumstances, that is, with well trained, understanding, and experimental-minded teachers, small groups of pupils, and adequate materials, it is possible that passive cooperation might have resulted in good developmental living.

But education had spread to the masses, classrooms were crowded so that knowing and understanding each individual child was difficult for even the best teacher, and many schools had to be staffed with poorly trained teachers who worked under all kinds of inadequacies. A casual look at the products of this type of home-school relationship is depressing. The apparent unhappiness of thousands of our young people, their lack of purpose, their fears, the record of juvenile delinquents, and the admissions to our mental institutions point to the failure of the school to fulfill the responsibility. Now it is rather generally recognized that passive cooperation is not enough; that only through a planned program of participation on the part of all adults in the child's immediate world can a consistent set of values and personal characteristics be assured. And only through the child's recognition of this adult respect and agreement can he know any security in his daily living.

A participation program designed to build the inner security of the child and stimulate overt-activity of a socially acceptable nature should revolve around five

big areas: Importance of Self-Confidence, Opportunities for Creative Living, Responsibilities for Social Contributions, Understanding of Need for Cooperation, A Socially-Effective Life Objective.

IMPORTANCE OF SELF-CONFIDENCE

The need for each individual to believe in himself is a prerequisite to good mental health. Therefore, at home and at school all learning activities should be directed toward helping the child realize his capabilities. Yet school practices include comparisons of children. This inevitably means that many children are made to feel inadequate. In order for the child to develop self-confidence the adults must accept his uniqueness. For too long we have talked about the recognition of individual differences. Now we must go all the way and accept these differences as a basis of home and school living. It is interesting that when the child is small the adult members in the home make much of his uniqueness. They treat his differences, physical, mental and emotional with respect. But the minute that child crosses the threshold of the school building both parents and teachers bend their efforts to rob the child of his uniqueness and make him like unto the others. Self-confidence then can be only the heritage of the few. We must broaden the program so that each will be proud of his uniqueness. What the home, the school, and the pupil himself need to do is to ascertain and accept what abilities and interests the child has, develop these to the greatest possible extent and not nag about the impossible. Any other approach will reduce many to mediocrity and put undue pressure on others.

Why do we not strive to develop this important characteristic of self-confidence? If we are honest we will admit that self-confident people are difficult to live with. They ask too many *whys,* they insist on projecting their thinking into adult conversation. And so we make life easier for ourselves as parents and teachers by reducing the child's belief in himself. But the psychologists agree that it is too big a price to ask for our own comfort, and the sociologists decry the lack of developing leadership.

Neither home nor school can produce self-confidence alone. To have it built up one place and knocked down in the other results in confusion, misunderstanding of adults, and a resultant insecurity.

OPPORTUNITIES FOR CREATIVE LIVING

An individual without knowledges, skills, and understandings, and without activities in which he can use these, does not long maintain a belief in himself. This gives the school its big opportunity. It gives purposes for learning. It feeds the attitude, "I'm good—the more I know the better I can be." It arouses the desire to use the learnings, not merely to memorize them for an examination and then forget them. But again, unless the home offers opportunity to use the learnings in family life the confidence is reduced. Johnny has worked hard on his arithmetic. At home they are going to build a pen for his rabbits. Of course Father can figure the measurements alone and more quickly, but a rejection of Johnny's help gives him a feeling of futility. Jane has worked hard on her social studies. When she arrives home while the Mother's Club members are still there she is anxious to tell about her accomplishments. But Mother wants her to go outside—"after all we all passed third grade so we don't want to rehash that"—so Mary feels her learnings are not important.

Creative living involves sharing, thinking, planning, making mistakes, evaluating, replanning. Adult and child must have genuine appreciation for each other's contributions. Five or six hours of school living will not suffice here. The many more hours at home must add in a positive manner to this appreciation. Encouragement, by an attitude that mistakes are not criminal but essentially human, gives to the child a feeling that life is good, that he is an important part of the family and school group, and leaves him avid for new experiences and new understandings from which to create his own world.

RESPONSIBILITIES FOR SOCIAL CONTRIBUTIONS

One of the biggest criticisms we hear of youth today is of their unwillingness to accept responsibility and carry a job through to completion. But what have we offered them? At school we have planned their learnings which left us the responsibility for seeing to it that they absorbed them. We hold the club of promotion or non-promotion over their head and then are amazed that they accept so little responsibility other than just what is needed to "pass". Not until our school programs embrace teacher-pupil planning, not until the purposes are known and accepted by the pupil can the responsibility for his learning be a natural outcome. The home makes the same mistake but holds no club such as the school has to accomplish any seeming acceptance of responsibility. The home belongs to all the family—each should assume his share of the work based on an understanding of the worth of family living. But Johnny resists putting away his toys. We walk over them for a few days but before Johnny himself tires of the situation we look through the window and see Mrs. Jones, our pernickety neighbor approaching. Since she might criticize our housekeeping, we hurriedly put things away and undo what understanding was slowly building up in the child's development. Not until adults care more about this development than about other adults' opinion of them can this responsibility be thoroughly understood by the child.

But only a consistent program at home and school,

one of letting the child plan with us, can be effective. Children do not crave easy living as many adults like to assume. They like projects which present problems they can solve. Our ego must not get in the way. Because we can do the things easier or better is no excuse for depriving the child of learning through real experience. There is enough vicarious living, enough things he must take on faith even when we make use of every real opportunity. The security a child feels when he has really contributed to the better living of his family or school group cannot be overstimated.

UNDERSTANDING THE NEED FOR COOPERATION

Adults find it difficult to really cooperate. Our committees are usually dominated by the strongest personality. Otherwise confusion prevails. This is a direct result of school and home training where democracy has not been experienced. At home when questions are asked the answer too often is "Because I said so," connoting that our size makes us wise. At school we begin in the kindergarten by telling boys and girls that they must be "good little helpers." As they advance in age we stress being a bigger helper. But ask any child what is meant by a check on his report card which shows that he does not cooperate and he'll tell you it means that he didn't always do what the teacher wanted him to do. He has, through this process, no understanding of the need for cooperation. If instead we stressed creative activities, and allowed the acceptance of responsibility, it is certain that there would be many clamoring to make contributions all at the same time. And if we did not hush them up, assign turns, stop the processes of natural understanding, the pupils would soon face their need to find a way to be heard, recognizing that without cooperation *no* contribution can be made. Teachers know this but fear to pursue this course because some administrators and many parents upon observing this process may consider it the result of poor discipline. Homes should be the seat of similar, though perhaps less noisy activities, for the self-confident child and his choice friends will have difficulties in their play. But parents and teachers who observe, understand, and encourage the settlement of difficulties through such democratic means are often surprised at the facility with which children can arrive at a satisfactory solution. Perhaps a generation of self-confident, creative, responsible people who understand the need for cooperation could even present a tenable solution for an international crisis because through democratic living they have learned to compromise without losing face.

A SOCIALLY EFFECTIVE LIFE OBJECTIVE

Educators have stated their objectives in terms of the development of socially-effective individuals. Religious leaders have pleaded for a service-minded populace. Philosophers stress that the worth of the individual's life lies in what he contributes. Psychologists point out the importance of the child's belonging to an in-group where he has status. The home and the school are both social institutions. Their success or failure can be measured by the security each generation feels in projecting individual contributions for the good of the group. Insecure people are parasitic. They attach themselves to the secure individuals and seemingly ride free. But they pay for their ride with unhappiness, fears, neurosis, and defeatism and society loses their potential contributions. Others may cover up somewhat for this loss by feeding on and gathering added strength from the parasites, but the total loss is too great to measure.

How, then, specifically, can home and school get together in a participation program that will produce the security necessary to self-confident, creative, responsible, cooperative, socially-effective individuals. The following things seem necessary:

1. Teachers must know each individual child—his parents, their ambitions, their attitudes, and the procedures used in the home.
2. Parents must know the objectives of the school program, the teacher's attitudes and techniques. They must visit school and be familiar with the activities that take place there.
3. Together, parents, teachers, and children must plan the learning activities, evaluate together, re-plan, and understand the successes and failures. This involves many conferences and much time.
4. The child must feel that all the adults concerned are in agreement, that all love him and respect him as an individual
5. Purposeful activities must be a part of living both at home and at school so that real responsibilities and cooperation can be thoroughly understood. Parallel activities at home and school can be planned when agreements are reached.
6. The contributions made by the child must be pointed out and encouraged, the failures understood, with adult guidance ensuring that the balance is favorable to a feeling of success. Constant frustration, either from within or without produces insecurity. Home and school must both use the same emphasis.

It is evident that parents and teachers must be friends. They must find time to plan together. They must respect the knowledges, the techniques, and the good intentions of each other. Some sacrifices in expenditure of time must be made. But the security the child feels when real friendships and appreciations develop cannot be brought about through any other method.

Much has been said and written about the child's need for affection. Parents love their children and teachers really like their pupils. But too often boys and girls feel that no one really cares for them. We have told them we love them but still they doubt it. They need more than vocal assurances. The way is open for real assurance—real security. We cannot hand security to them in a world which offers even adults little security. But together we can help each individual child to believe in himself. The security from within will then have a firm foundation upon which to build. We dare not do less!

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CHILDREN AND YOUTH IN CONFLICT AND DESPAIR

—A Review of Four Books

by J. S. KOUNIN
Wayne University

The authors of the four books[1] here reviewed attempt, in different ways, to shed light on the behavior of adolescents and children. They range from Dr. Watson's treatment of the general sociological context in which adolescents behave to Dr. Wolff's concrete descriptions and interpretations of the behavior of single children in specific situations.

Dr. Watson describes the social and behavioral changes of youth after the Civil War in America and after World War I in both Europe and America. On the basis of this survey of the past, an examination of the current American culture, and the help of 100 "sages", he attempts to lay the foundation for predicting the problems to confront adolescents in 1950 and their related outlook and behavior.

One of the major problems in the above connection is to distinguish between the effects of war and the effects of general social forces. For the most part, Watson maintains the thesis that the behavior of postwar youth is not primarily a reaction to war as such, but a consequence of trends already existing before the war. In a few special instances, war appears to provide a special impetus to change, such as in speeding technical advance, fostering centralization of governmental activities, disrupting families, providing full employment, and fostering inflation. Even these residues, however, can only in part be accounted for by war separated from other long-term social trends.

One of the many interesting aspects of the book is its revelation of the extent of discrepancy between what adults in both Europe and America thought and expected of adolescents, and the way adolescents actually behaved in the period following World War I. Dr. Watson shows how "Youth" emerged as a distinct problem after World War I and was discussed in newspapers, magazines and lecture halls. He provides the reader with many concrete quotations from various sources to demostrate the content and tone of the opinions about "Youth". There were striking similarities between the expressed attitudes of both European and American adults toward adolescents. (The reviewer would like to add that current opinions of adults towards adolescents also reflect similar feeling tones.) The statistics of certain adolescent behavior after World War I (delinquency rates, illegitimate births, ideals of family, membership in "radical" and other political organizations, and general evidences of extreme departures from moral standards) did not coincide with what adults were expecting of them.

It seems to the reviewer that an examination of the reasons for the distortion of communication between adolescents and adults might lead to important implications for current parent-adolescent and teacher-adolescent relations. Dr. Watson raises this problem by asking: "Why the excitement?", and by attempting to see why there was such adult furor and anxiety about a fiction of "Youth". He quotes two hypotheses:

[1]Watson, Goodwin, *Youth After Conflict.* New York: Association Press, 1947, Pp. XIV 300.
Banay, Ralph S., *Youth in Despair.* New York: Coward-McCann, Inc. 1948, Pp. x 239.
Goldberg, Harriet, *Child Offenders.* New York: Grune and Stratton, 1948, Pp. XIV 215.
Wolff, Werner, *The Personality of the Preschool Child.* New York: Grunne and Stratton, 1947, Pp. XVI 341.

(a) the few who are wild get the publicity, and (b) parents forget or ignore the exploits of their own adolescence, and further suggests that "Perhaps their worries about the younger generation are motivated a little by repressed ideas of what they themselves would like to do if they had again the energies of youth."

Dr. Watson does point out some behaviors that might be said to characterize adolescents—that differ from both childrens' and adults'. Distinctive adolescent patterns appeared in dress, language, dance modes, and peer-group activities. Prominent also was an expressed attitude of rejection of adult authority. The reviewer feels that an important source of friction and misunderstanding between adolescents and adults lies here. Adolescents are part-children and part-adults, part-not-children and part-not-adults; they are marginal persons. These adolescents, with their social needs , find themselves in a culture which denies these needs by its ambiguity in its definition of adolescent status. The result is behavior highly charged with status meaning and highly sensitive to matters symbolic of status, e.g., strong resentment over being treated like "children" and resistance to adults who block their attaining "adult" status and "independence". Another way in which adolescents attempt to resolve this tension is by creating their own peer-culture with its peer values, symbols, and activities. Such marginal status is a potent factor in creating a youth problem, both for the adolescent and for the adult who is trying to control him. In this connection it is relevant to note Dr. Watson's pointing out the absence of a "Youth" problem after the Civil War, when the adolescent's period of marginality was not as long or as pronounced as it is now.

Persons concerned with educational planning should be especially interested in the section of the book that attempts to predict the characteristics of American culture in 1950 and the attendant problems of youth. This reviewer, and especially after the recent election that upset so many predictions, does not desire to add himself to the 100 "sages" from whom Dr. Watson gathered predictions by attempting to evaluate the predictions. He would like, however, to point out certain problems relating to prediction in general.

Prediction has at least two meanings. The popular conception is synonymous with prophesy and foretelling the future. A more specific scientific meaning is equivalent to stating the consequence of coexisting conditions, in the manner of an "if... then" proposition. This implies theoretical ideas as to causal forces underlying observable facts or "trends". The seventy predictions in the book contain both kinds and are based to a considerable degree upon the examination of trends. Predictions based upon trends or "curves", whether in sociology, economics ("cycles"), psychology, or any other science are, at best, shaky. Curves can only go up, down, or remain the same. A prediction based upon trends, then, without theoretical diagnosis of underlying causes, is like picking the shortest of three straws when blindfolded. (Thus, the "Republican trend" of 1946 and at any time prior to the 1948 elections, could have increased, decreased, or remained the same. Pollsters, by noting only the curve of peoples' choices, can go astray in their "predictions"). Dr. Watson shows that an observer at the end of World War I would have forecast correctly the trends that showed a rising curve and would have prophesied incorrectly the factors that showed a falling-curve (providing they based predictions upon curves alone). He also manifests a wholesome skepticism about the predictions by adding: "To all our predictions we add one more, which is a guarantee that life never will be dull; 70. *The unexepected will happen:"* To which the reviewer adds: "If" Dr. Watson's manner of writing does not show a downward trend and "if" readers' judgments and tastes do not show a radically changing trend, "then" Dr. Watson's future books will not be dull.

According to the report on the book jacket, Dr. Banay's book is designed "to acquaint the public at large, lay and professional, with the facts needed for an intelligent approach to the challenge of child delinquency, and with the main currents of theory and science involved in the search for solutions."

A complete survey of the field of delinquency is impossible in one book. A mere cataloging of a bibliography would fill a book. An author must, by necessity, be selective, either on the basis of an explicitly stated theory, some unifying themes, or some other type of systematic organizational scheme.

Dr. Banay does have themes: that behavior is purposeful, although the individual may not be conscious of the purpose that impels the behavior; that a large part of what we do depends upon feelings and emotions; that back of every psychological event there are others from which it develops; that delinquency must be handled by prevention and therapy rather than by punishment; that more psychiatrists are needed.

The book suffers from what the reviewer call "coveritis". Even the above themes are obscured by a mass of distracting material and, at times, contradictory themes. Partly as a result of attempting to include too much material, the purpose of the book is not attained. It is too confusing for the layman and too superficial and inconsistent for the professional. As examples: (a) In the Chapter The Mind and the Body, the Psychopathic Personality is "described" not by actual description of behavior but by such concepts as "puerile superego", "libido at an infantile level", and the like. To a layman this is probably meaningless,

especially since Dr. Banay has not explained psychoanalytic concepts; to a professional with psychoanalytic background, it is inadequate. In the same chapter, among many other topics, are references to schizophrenia, *encephalitis lethargica*—terms a layman is not prepared to understand; many psychiatrists, on the other hand, would object to the blanket statement that not more than 1 or 2% of schizophrenics are children. (b) His chapter on the Personality of the Delinquent is little more than some statements about personality and intelligence tests along with some brief summaries of test findings. The reviewer doubts that reeling off test names provides a layman insight about delinquent personality (if there is such a category); nor does it provide anything solid for the professional. (A person familiar with the Ronschach might well object to Dr. Banay's description of this test, especially when his illustration bases a diagnosis upon content responses and with a single card at that). (c) The layman will get no picture of educational practice or philosophy from his chapter on the Child Goes to School: the professional will find his treatment superficial. These might be summarized by saying that he recommends more highly trained and paid personnel with a strong emphasis upon test experts and psychiatrists, and (this may be disconnected, but it's where Dr. Banay places it) that the source of much delinquency is in movies and crime stories. He "proves" the latter conclusion by stating that delinquents profess a preference for crime and mystery stories. [This reviewer rather likes them too, which no doubt, "caused" his two traffic court summonses.] Educators might also note his statement: "The curriculum in Negro schools needs to be revised, and probably the separate school provides the better opportunity for the solution of racial problems and the sounder psychological setting for the growth of the personality of the Negro child." This is Dr. Banay's "solution" (and it is the total of what he says about Negro education, and illustrative of the extent and of the profundity of his thinking about some issues) to the statistics showing higher delinquency rates among Negroes than among whites (Chapter VII). (d) Psychologists and educators might also question Dr. Banay's viewpoint, expressed in his chapter on Prevention, that "One of the most direct preventive methods that have been proposed is that of detecting delinquent tendencies through tests, before they function in overt forms of viscious conduct". Whether such viewpoints really mean much to laymen is also problematic.

The reviewer feels that Dr. Banay might have produced a more meaningful book if he restricted it to the psychiatric aspects of delinquency. As it now stands, it is not a significant addition to the books on delinquency for either laymen or the professional public.

The reviewer's first impression of Dr. Goldberg's book was that of a book filled primarily with actual case studies of children divided into various categories (mentally retarded, emotionally unstable, neurotic, mentally ill, etc.). He felt that it would be valuable for teachers to be familiar with concrete cases and symptoms of serious disturbances for the benefit of both pupils and teachers. For the pupil, by preventing "pressuring" and by knowing what children to steer into special clinical treatment; for the teacher, by avoiding unrealistic aspiratious about producing behavior changes in too brief a time or by ordinary classroom and conference methods and the consequent anxiety, guilt, and aggression following failure to achieve the hoped-for changes. Of further interest to educators is the fact that all of the cases included were referred to the School Part of the Domestic Relations Court by the New York City Bureau of Attendance. The childrens' first encounter with a court was on the basis of truancy and misconduct in school. Herein lies an important point: that similar behaviors (truancy) may be symptomatic of different causal constellations (corresponding to the factors involved in the various psychiatric categories into which the originally truant children were classified) and require different treatment.

Upon second thought, one must further realize that a selective process must operate in writing a case history as well as in writing a book. Everything that happens to a person and all his actions cannot be included in a few pages or even in an entire book. The case history writer must select the conditions and behaviors that he regards as the most relevant and important. The basis of selection should be made explicit, and Dr. Goldberg does not make her basis adequately clear.

Upon further reading of the cases the reviewer noted a systematic pattern: reasons for referral, family conditions, results of psychological and physical tests, psychiatric diagnosis, dispensation, and prognosis with some brief comments. But he didn't find any living feeling, behaving children! He found comments about the child, interpretive statements, and pseudo-descriptive labels for childrens' behavior, but *no behavior.* He constructed a picture of the social agency the author is associated with, he developed a sympathy for the problems, both of children and of agencies and people attempting to handle them, and he visualized a systematic filing system. But no children! Just case reports in folders! What is more, in many of the case reports, he could not detect the behaviors or the differential criteria on the basis of which the cases were classified into the various diagnostic categories. Frequently, the only "evidence" he had to go by was that the psychiatrist made a diagnosis of anxiety neurosis, or psychopathic personality, etc. This lack shattered

the first expectation that the reviewer held of the value of this book for teachers.

The reviewer's second expectation: that readers would get a picture of the underlying dynamics behind behavior, was also shattered after studying the content of the book. The absence of an explicit theoretical framework for selecting the contents of a case history was evident in the author's comments about the cases. These were inconsistent from case to case and ranged from theories of basic motivations as determinants of behavior to theories of "traits" and "habits" as determinants of behavior. At times, some of Dr. Goldberg's prognoses seemed to the reviewer to be meaningless cliche's. Examples: (a) under "Emotionally Unstable Children" the prognosis of a case (p. 67) is summarized by using "overcome destructive habits and implant constructive ones"; (b) under "Psychopathic Personalities" a case prognosis is summarized by "It is likely that with his long-established patterns of misconduct" (p. 117); (c) under "The Physically Ill and Socially Handicapped" a case prognosis is made on the basis of ". . to develop constructive habits of regularity and effort". . (p. 155). Many other trait and habit names are offered as "explanations". On the one hand, the book started by attempting to show how different motivations and conditions contribute to school truancy and misconduct, and on the other, the prognoses about cases are summarized by overlooking dynamics and by predicting behavior by naming truancy and misconduct "habits". A case is diagnosed as emotionally disturbed, neurotic, mentally ill, and so on, yet prognosis is made on the basis of "work habits", "effort habits", "truancy habits", and the like. This is not being open-minded or eclectic, it is being inconsistent and superficial.

The book seems to the reviewer to reflect the kind of work and problems of case work agencies. Educators might do well to read it in order to develop some appreciation for the problems and functions of social agencies outside of the school. Case workers could profit from a book of this nature. But for the purpose of understanding child behavior, it has definite limitations.

One thing that impresses the reviewer in Dr. Wolff's book is that it contains children. It includes liberal samples of child behavior: real descriptions of what specific children say and do in concrete situations. The reader can practically hear and see them. The reviewer feels that Dr. Wolff is a man with a genuine interest in children as individuals: he observes them, listens to them, accepts them, and tries to understand them.

A second thing is that Dr. Wolff has some ideas about child behavior and a probing concern with the development of psychological science. His is a distinct and original book. One may disagree with some of his concepts and one may claim that there is inadequate evidence for some of his formulations, but one must respect them, for they are not trite or superficial. He is thoughtfully pioneering in a relatively uncharted field of inquiry—that of experimental depth psychology, and is making original contributions to it. His is not surface thinking and his concern is to probe beyond surface behavior.

The book contains certain major themes: (a) The Unity of Personality and the child's search for his self. This necessitates converging approaches to the study of child personality. (b) The differences between children and adults. By elaborating these differences and by pointing out certain misconceptions about the nature of children, Dr. Wolff contributes to the purpose of sounder educational theory and practice. (c) Methods of exploring the deeper motivations of children. A theory of expressive behavior is presented and a major portion of the book is devoted to interpretations of pictures drawn by children.

The reviewer experienced the book as heavy reading, but as well worth his effort because of the richness of its contents and the stimulating power of its ideas. Persons interested in children will receive fruitful insights about child behavior from reading it.

The reviewer feels that teachers will arrive at a better understanding of children by following a method similar to Dr. Wolff's (describing children's behaviors in a variety of situations and attempting to interpret the motivations behind the observed behaviors) than by reading surveys about behavior (such as one finds in Dr. Banay's book) or by classifying children into categories (such as obtains in Dr. Goldberg's book).

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THE OUTLOOK FOR WOMEN IN PHYSICS AND ASTRONOMY. Bulletin of the Women's Bureau, No. 223-6, Washington: U. S. Government Printing Office, 1948. 15c.

THE OUTLOOK FOR WOMEN IN CHEMISTRY. Bulletin of the Women's Bureau, No. 223-2, Washington: U. S. Government Printing Office, 1948. 20c.

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THE DYNAMICS OF SECURITY

—AN EDITORIAL

Any discussion of the problem of building secure individuals through education constitutes something of a major problem in communication. Confusion in discussion is apt to arise for several reasons. One of these is a failure to distinguish between social security and psychological security. Usually, it is social security which is discussed. And the nature of such security, the value to be attached to it, and the means of attaining it, are all matters of unresolved controversy. A second cause of confusion is the fact that among the welter of ideas current in our society, there exist stereotyped patterns of thought which freight the word "security" with a host of confused and conflicting connotations.

Normally, the idea of building secure individuals through education implies a major concern with the psychological, or internal, security of those individuals. For teachers to have this concern does not necessarily mean that they are unconcerned about the external, or social, conditions which make any kind of security possible. As is easily demonstrable, there is a close interrelationship between psychological security and the external conditions of security. Unfortunately, the nature of this relationship is often obscured or distorted by the stereotyped patterns of thought previously mentioned. One of the most common of these stereotypes is the idea that security, especially economic security, deteriorates human character. To make an individual secure is to remove his incentive to action and to make him slothful. The clear implication of this line of reasoning is that only the stimulus of economic insecurity—the actual fear of want—will spur men to enterprise and initiative. The possibility that men might with this fear removed, develop other internal resources which would protect them from the sins of indolence is either ruled out or minimized.

It is this pattern of thought which has been the basis for much opposition to such efforts to create external conditions of security as national social security legislation and tenure laws for teachers. Significantly enough, it is almost always used as an argument against extending the economic security of those who do not have it, and rarely as an argument for reducing the security of those already in a favorable economic position. Groups opposed to the Social Security Act were equally opposed to the proposal that incomes be limited to a maximum of $25,000 a year. In both instances, the opposition was grounded on the same conception of the relationship between internal and external security, namely, that the hope, or need for economic gain constitutes the primary dynamic of action in man. Without it he tends not to act.

An almost identical conception of the relationship between psychological security and external conditions is to be found in a second stereotyped pattern of thought which, at first glance, seems quite different in character and purpose from the one just discussed. This second stereotype has to do with the internal security of individuals with respect to ideas. Its basic postulate is that to alter the existing intellectual environment in which a person lives is to destroy his psychological security. He needs to be protected from hearing or examining new ideas because they may conflict with old ideas and disturb the tranquility of his mind. In the form in which it is usually encountered, this stereotype seeks to preserve a security in unquestioned and traditionally accepted ideas. In some instances, this means a security in prejudice and bigotry. The fact that this second pattern of thought is usually used as a device for keeping men from taking action, in the form of having new ideas, should not obscure the fact that it assumes the same relationship between security and action as the first. In the economic field insecurity is desired in order to force men to act. In the intellectual field, security is desired in order to prevent men from acting.

Teachers need to be extremely critical of this notion of the relationship between internal and external security because it is antithetical to the major purpose of democratic education. That major purpose is the development of people capable of dealing effectively and intelligently with all the personal and social situations with which they are likely to be confronted in a complex democratic society. In other words, democratic education is concerned with developing individuals capable of action. Does this mean that that education must therefore be directed toward the development of individuals who are doomed to eternal psychological insecurity?

The stereotypes imply that the answer to this question must inevitably be in the affirmative. However, there are good reasons for questioning the validity of both stereotypes. Within recent years, a number of studies in industry have revealed that the desire for economic gain does not necessarily develop initiative or secure increased activity.[1] Wage-incentive plans logically designed to increase production by enabling workers to increase their earnings, and hence their economic security, failed to have the desired effect because the plans were interpreted by the workers as

[1]Roethlisberger, F. J. *Management and Morale.* Cambridge: Harvard University Press, 1941. Chapters I-III. Homans, G. C. "Group Factors in Worker Productivity." in Newcomb, T. M., and Hartley, E. F., (eds.) *Readings in Social Psychology.* New York: Henry Holt and Co., 1947. pp. 448-460.

threatening some other phase of their psychological security, such as, for example, that coming from their status among their fellow workers. In other words, economic insecurity, far from stimulating activity, prevented it. Similary, efforts to preserve psychological security by protecting people from new ideas have only resulted in developing people incapable of dealing with new ideas. Since it is inevitable that new ideas will be encountered in a free society, the net result has not been to prevent action but to make it likely that when action is taken, it will be irrational in nature.

The correct answer to the question already posed is that the only way individuals capable of acting in a democratic society can be developed is by building into those individuals enough psychological security to enable them to act. Basically, this means developing individuals capable of dealing with insecurity. This capability must have both personal and social aspects. On the personal side, it means that an individual gains security from a realistic understanding of the world in which he lives, including an acquaintance with its elements of uncertainty. He gains security also from a realization that he has progressed, and is progressing, in his capacity to deal with such problems as he is capable of solving by his own action. That is, he gets some degree of security from belief in himself rather than from belief in traditional ideas. On the social side, the individual gains security by the development of his ability to participate with others in the solution of those social problems which profoundly affect his personal security but which he cannot solve by his own unaided efforts. Broadly speaking, this means his participation in the process of democratic government. More specifically, it means participation in the creation of those external conditions of security which are necessary to the full development of psychological security for all individuals.

This answer to the question is postulated on the premise that security is not static but dynamic, that security—social or psychological—is a means of releasing action and not of impeding it. This interpretation of what constitutes security is the only one which seems compatible with a democratic philosophy. Consequently, the development of the psychological security to act is a primary concern of a democratic education.

—Archibald W. Anderson.

IS THE MILITARY INVADING THE BOY SCOUTS?

by **JOHN M. SWOMLEY, JR.**

✦ ✦ ✦

Regardless of where one may stand on the question of conscription and UMT he will read with interest, if not with considerable concern, this documentary account of the increasing influence of the Military in the Boy Scouts of America. The author is Editor of Conscription News of the National Council Against Conscription.

If you are one of those persons who has been concerned at the growing military influence in American life, you should take a look at the Boy Scouts of America. You will discover a working relationship between the Scouts and the nation's armed forces which tends to make scouting a type of pre-military training.

SCOUTING DIVORCED FROM MILITARY TRAINING

The Scouting movement was begun by a Lieutenant General, Sir Robert S. S. Baden Powell, who had served with the British Army in South Africa. He wrote that the movement was started "mainly from my own experience in training young soldiers and the South African Constabulary."[1]

[1] "*History of Boy Scouts of America*", by Wm. D. Murray, p. 5.

Although Baden Powell borrowed many scouting ideas from his Army experience, he nevertheless objected to affiliating the Scouts with the British Cadet Movement of his day or with other military ventures. He wrote in his "Scouting and Youth Movements": "Our main reason for holding ourselves aloof and continuing to train boys on Scouting lines, even during the war, was that the tendency of military training is to instruct from the outside, by the imposition of drill and orders on the mass, instead of educating boys individually from within in character and self-discipline. . ."

In the United States, however, the Scout movement began to move in the direction of the military even prior to America's entry in World War I. Today, uniforms, insignia, symbolism, and some program

features are military in nature. For example, the Boy Scouts of America has three types of uniforms for the three main branches of the organization; Regular Boy Scouts, Sea Scouts, and Air Scouts. The uniform of the regulars is very similar to the old style Army uniform while the uniform of the Sea Scouts follows closely those of the U. S. Navy. The recent organization of the Air Scouts has led to the development of an entirely new type of Scout uniform. It is a smart khaki similar to an Air Force uniform with wing insignia on lapels and cuffs very much like Air Force wings.

There is such an obvious patterning of Scout uniforms after military uniforms that a special provision was inserted in the National Defense Act of June 3, 1916, in order to authorize wearing of Scout uniforms by "duly enrolled members" of the Boy Scouts of America. The Act prohibits "the wearing by unauthorized persons of uniforms of the Army, Navy, and Marine Corps, or uniforms similar thereto."

A number of Scout insignia of rank are identical with those of the Army and Navy. The insignia for Explorer Patrol Leader, Explorer Patrol Leader with first honors, and Explorer Patrol Leader with second honors are similar to the Army insignia for Private First Class, Corporal, and Sergeant.

In addition to uniforms and insignia, some of the symbolism is borrowed from the military. In an article entitled "Ceremonies in Air Scouting" by G. E. Chronic, National Director of Senior Scouting, which appeared in *Scouting* for November, 1943, there are instructions for conducting a meeting based on the use of certain symbols connected with a bombing plane. These include the compass, the Log, and The Sight. (The bomb sight is one of the most important pieces of equipment carried by a plane's crew on a mission. The bombardier is pledged to guard it with his life.)

THE SCOUTS DURING THE WAR

During World War II "Scouts cooperated in the recruiting programs as well as the distribution of posters and served as messengers, orderlies in the recruiting of Wacs, Waves, Army, Navy, Coast Guard, and Marines."[2] Scouts served as orderlies for Selective Service draft boards. They contributed $1,957,512,934 through the sale or purchase of war bonds and stamps. They were urged through the pages of *Boys Life* to learn Lord Mountbatten's instructions on commando training. The Editor of this Scout magazine in the February, 1943, issue wrote: "So thoroughly do these instructions fit in with the Scout plan to 'Toughen Up, Buckle Down, Carry on to Victory', and so replete with good Scouting... that the letters and instructions are here printed so that every Boy Scout may benefit by them." The commando instructions contained the following:

> Try and get someone to instruct you in unarmed combat so that you know how to deal quickly and silently with a sentry and thus prevent him from giving the alarm.
>
> Never forget that the fundamental requirement is a *very* high standard of discipline. If your leader asks you for ideas or suggestions or proposals, then you give them, but when your leader gives an order, obey it. If he cannot rely on instant obedience and on complete conscientious performance of an allotted duty, then you may be sure that the unit will be caught out in battle.

Throughout the war, Scout publications repeatedly orientated boys in the Army way. For example, the February, 1942, *Boys Life* quoted Col. Ryder, Commandant of West Point, as saying: "The Scout program is exactly what the soldier wants it to be."

The November, 1942, *Boys' Life,* under a West Point picture, stated: "These are West Point Military Academy men. War officers in the making. They look like us. Can we look like them? Can we be like them? Yes! Take the Scout Way."

MILITARY INFLUENCE SINCE THE WAR

Since the war military influence in the Scouts has continued to increase. The Boy Scouts of America and the Army Air Forces entered into an agreement "whereby 12 liaison officers have been designated by the Army Air Forces to cooperate in making more effective the Air Scout Program. Each of these 12 officers has been assigned to one of Scouting's 12 regions to work in cooperation with the regional executive staff of that region."[3] The magazine *Scouting* for June-July, 1946, states that the request for this agreement came from the Commanding General of the Army Air Forces.

The March, 1947, *Boys' Life* described Scout experiences at a summer camp at West Point where "Army enlisted personnel taught them marching drill, how to get ready for inspection, Army songs, until as "one fellow aptly stated, 'we were just a bunch of buck privates going through the mill' ".

In addition to working with the Air Force and the Army, the "Sea Scouts have long benefited by the hearty cooperation of the U. S. Navy and the Coast Guard."[4]

When the Boy Scouts from all over the United States assembled in preparation for going overseas to the World Scout Jamboree in France in July, 1947, they were taken to Camp Kilmer, N. J. They "spent the day in military fashion and stood retreat at sundown," according to the account of the *New York Times.*[5] "They marched to formal retreat ceremonies,

[2] "*Annual Report, Boy Scouts of America*" for 1945, p. 64

[3] *Ibid.*

[4] *Ibid.*

[5] *New York Times,* July 22, 1947.

and stood in ranks with soldiers of the regular Army as the Colors were lowered."

At the Jamboree the session was opened officially by General Joseph LaFonte. The closing address was made by Col. John S. Wilson, Director of the International Scout Bureau.[6]

Some local Scout units spend a great deal of time in military drill with a drum and bugle corps; some participate in military parades.

The emphasis of scouting on the local level can be seen from an examination of their wartime program. Out of 13 major national programs assisted by the Scouts, the American Legion ranked third. The American Red Cross was aided by 48,436 Scouts, and the United War Fund, Community Chests by 39,588. Only 220 aided the Y. M. C. A.

American military organizations and their officers have penetrated and to a considerable degree influence the conduct of foreign policy, scientific research, and other aspects of our life. Officers have been appointed as liaison with industrial establishments; an expanded program of R. O. T. C. and subsidization of education is taking place. The Army is insisting on a permanent peacetime compulsory military training law for every boy of 18. Is it part of a pattern that Army officers should also seek to penetrate the Boy Scouts of America?

INFLUENCE AT THE LOCAL LEVEL

The military influence appears at the local level through the sponsorship of Scout troops by American Legion Posts and through the appointment of officers or former military officers as Scout officials. The *New York Herald Tribune* of June 4, 1947, described the appointment as Chairman of the Activities Committee of the Greater New York Scout Council of a former "military attache with rank of Colonel, at the American Embassy in Stockholm."

The annual meeting of the Greater New York Council Boy Scouts of America for 1948 featured as a speaker Major General James M. Gavin, wartime commander of the 82nd Airborne Division, and elected as Chairman of the Executive Board of the Councils Maj. Gen. Julius Ochs Adler.[7]

[6] *New York Times*, August 19, 1947.

[7] *New York Times*, March 18, 1948.

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TEACHING ELEMENTARY SCIENCE, by Glenn O. Blough and Paul E. Blackwood. Federal Security Agency, Office of Education, Bulletin No. 4. Superintendent of Documents, Washington 25, D. C., 1948. 15c

"This is intended to be a how-to-do guide for the elementary classroom teacher whose principal has recently said, 'We really must teach more science...'" So say Messrs. Blough and Blackwood in introducing their new, down-to-earth, well-illustrated pamphlet. These experienced specialists can sense an opportunity to make friends as quickly as Dale Carnegie, and they have come through with an elementary science Baedecker. Teachers would do well to invest their fifteen cents for a copy without waiting for a gentle hint from their administrator, for the bulletin is rich in succinct, practical suggestions. These specific bits of help will gladden the teacher's heart as she thumbs through the packed forty pages.

But in spite of the helping hand, teachers may raise an eyebrow at a direct attempt to add science as another "subject" to the crowded elementary curriculum. Those who have had experience in meeting the child's intense interests in and use of science materials will regret that the authors stress this approach even while mentioning objectives that come closer to the student as an active, living learner. Perhaps it is that unconscious dicotomy between the student and the subject that leads to this statement of a goal: "One aim in science, then, is to teach generalizations that can be used by pupils in interpreting the problems they come across in their daily living."

Unfortunately, the narrowness of the "subject matter" approach to elementary science is matched by an equally narrow view of the elementary curriculum. In discussing "science and other learning areas" the authors feel that "the science unit needs the other subject matter areas to make it complete." Their concern with using art, reading, writing, and arithmetic as aids in science learning leaves them oblivious of the broader, more fundamental relationships of science to aesthetics, communication, industry, health, natural resources, and other penetrating social aspects of living, which most elementary pupils recognize. Yet, in the next paragraph the authors hope for a program built "around the genuine concerns of boys and girls."

The teacher who feels secure in working with children can harvest from this bulletin suggestions on experimenting, field trips, school and community resources, materials and apparatus which will help her bring science experiences into the classroom. But for a philosophy of science education and psychology of child learning she might gain more from other sources.

—Herbert S. Zim.

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